

it. Inasmuch as Joel did not in the above prophecy refer to the wicked he left the fire out entirely. This is a direct passage. Acts 1:5. "Jesus said; John truly baptized with water but ye shall be baptized with the Holy Ghost not many days hence." Now, my dear reader, please take special notice of Brother Cassel's application of this third passage. Hear him. "On the day of Pentecost at least the apostles, and probably the whole one hundred and twenty, received the baptism that was promised by Joel, by John, and by Christ." In this last passage, Acts 1:5, that fell from the holy lips of a resurrected Christ there is not one word that would indicate one spark of fire, and much less a baptism of fire, but relates directly to the baptism of the Holy Spirit, and to the apostles as the persons to receive it. The eighth verse refers to the same persons as well also the pronoun "you" in the first verse of Acts 2. If the translation of these texts is authentic, and the grammar correct, I would not fear to challenge the world to prove that the baptism of the Holy Spirit was realized by any but the apostles, and therefore was not perpetuated. "At least the apostles." My brother knows of a certainty that the apostles realized the promise of the Father, but he says, "Probably" the 120. Luke was not so definite in number as Brother Cassel he says about 120. Luke is definite in telling that the apostles received the promised baptism. So Christ in his promise from the Father, Luke in his record, and Cassel, and Wampler all agree that the apostles received the baptism of the Holy Spirit. From the force of language there must be some doubt in Brother Cassel's mind relative to the about 120, for he says "probably." As much as to say it might be so, but there is not sufficient proof to establish it as a fact. My brother, if you have thus saith the Lord, say so positively; if not, why contend. If you cannot prove positively that all the disciples who were present on the day of Pentecost were baptized in the Holy Spirit, how do you expect to establish the perpetuity of it? I can positively say upon the authority of the New Testament that the apostles were endowed with power from on high, and on that memorable day of Pentecost they were fully fitted for their work in the salvation of the world.

I do humbly and frankly confess that I know of no other person, or persons, that were thus fitted by a baptism of the Holy Spirit. Brethren, if I am in error, it is not of the heart but of the head.

Brother Cassel in quoting Peter's language, Acts 2:38, 39, refers to the promise referred to as though Peter promised the Jews, their children, and those afar off (I suppose the Gentile nations) the baptism of the Holy Spirit.

The Jews on that memorable day wanted to be saved. Peter told them how they could procure salvation and receive the gift (not baptism) of the Holy Spirit; from these facts I understand Peter to say the promise of salvation is to Jews and Gentiles, "All nations, as many as the Lord our God shall call." When the apostle Peter opened the door, or gateway, to the Gentiles the Holy Spirit fell upon those who heard the words of Peter, and they spake with tongues and magnified the Lord. Peter in his defence at Jerusalem refers to this remarkable event and says God gave unto the Gentiles the like gift as to us at the beginning.

Brother Cassel would have us believe that the like gift means the baptism of the Holy Spirit. I understand Peter to refer to the gift of tongues. On Pentecost the Apostles spake in all the tongues that were represented. There in the case of these first Gentile converts, the six brethren whom Peter took with him as witnesses heard them speak with tongues and magnify the Lord. Hence when Peter said "can any man forbid water that these should not be baptized, which have received the Holy Spirit, as well as we." Under these circumstances the six brethren could not refuse to admit these converts. The like gift was evidently the gift of tongues. The baptism of the Holy Spirit is nowhere in the scriptures called a gift. In answer to Brother Cassel's question, which is right Peter, or John Wampler? I will say that both are right, but unfortunately Brother Cassel has made another wrong application of scripture. Brother Peter is always right; but Brother Wampler is not supposed to be right in everything. However Brother Cassel's concession that the twelve Apostles were baptized in the Holy Spirit on the Pentecost, puts Brother Wampler all right in this case. Thanks, brother Jacob, that, probably, relating to about 120. I will let Brother Cassel, and Luke settle between themselves. If Dr. Luke made the mistake I am not responsible. My brother puts these questions, "Is there a difference, or distinction made anywhere in the New Testament between the baptism of the Holy Ghost and the Gift of the Holy Ghost? If so, where and by whom and what is the difference or distinction?" My answer to the first question will answer all the others.

There is the difference that the terms baptism and gift, denote. I offer the following Matt. 3:11. Greek, *Baptiseo en Pneumati agio*, dip you in Holy Spirit. German, *Taufen mit dem Heiligen Geist*. Mark. 1:8. Luke 3:16. The three evangelists agree using the same terms in the Greek, English and German. Gift, Acts 2:38, Greek, *Eorean tou agiou Pneumatis*, Gift of the Holy Spirit. German,

*Gabe des Heiligen Geistes*. Acts: 10 45, *Dorea tou Pneumatos*, gift of the Holy Spirit. German *Gabe des Heiligen Geistes*, Acts 11:17, *Ten sen Eorean*, the like gift. German, *Gleiche Gaben*. Acts 8:20. *Dorean*, gift. German *Gabe*.

These quotations will show our dear Brother Cassel, and all the readers of the BRETHREN EVANGELIST, that the Holy Spirit through Christ and the Apostles has made a distinction between these terms, no doubt for a wise purpose. In further confirmation of these facts I will quote from my first reply to Brother Cassel. New Testament baptism in water is symbolic of a cleansing of the inner, intellectual and spiritual life. Baptism of suffering is metaphorical, signifying the overwhelming agony of a suffering Christ. Baptism in the sound on the day of pentecost when the house where the Apostles were sitting was filled with the sound that came from Heaven, their being overwhelmed, or baptized in the sound, was emblematic of their inner, intellectual and spiritual lives and manhood being as wholly, and fully baptized in the Holy Spirit.

Gift,—Christ is called the gift of God. John 4:10. All persons should regard him as the greatest gift that God ever bestowed upon the world. The Holy Spirit and his miraculous manifestations were called the gift of God. Paul once said, there are diversities of gifts but all by the same Spirit. Man cannot purchase the Holy Spirit, Simon Magus tried it but failed. Man cannot merit the Holy Spirit, hence he is a gift freely bestowed by the Father upon all that ask by putting themselves in proper position to receive Him. May the Father fill us so full of the Holy Spirit that we may all come to a unity of the Spirit in the bonds of peace. Amen. Try again brother Jacob.

## Home Circle

### THE SERVANT OF FLORENCE

Exchange

Two ancient houses stand near together in the Italian city of Florence, concerning which a curious story is told to us.

One is a little, high dwelling in a dark alley, such as is inhabited only by the poorest of the poor. This was the home of the great poet Dante. When he was nine years old, he tells us, he was taken by his father one day out of this mean little passage to the neighboring Corso, where their neighbor, Messer Portinari, gave a great feast in his palace.

There the dreaming, romantic boy saw Portinari's little daughter, Beatrice, a child of eight, who spoke kindly to him, Her crimson dress, her jewels, her baby face and kind voice made her